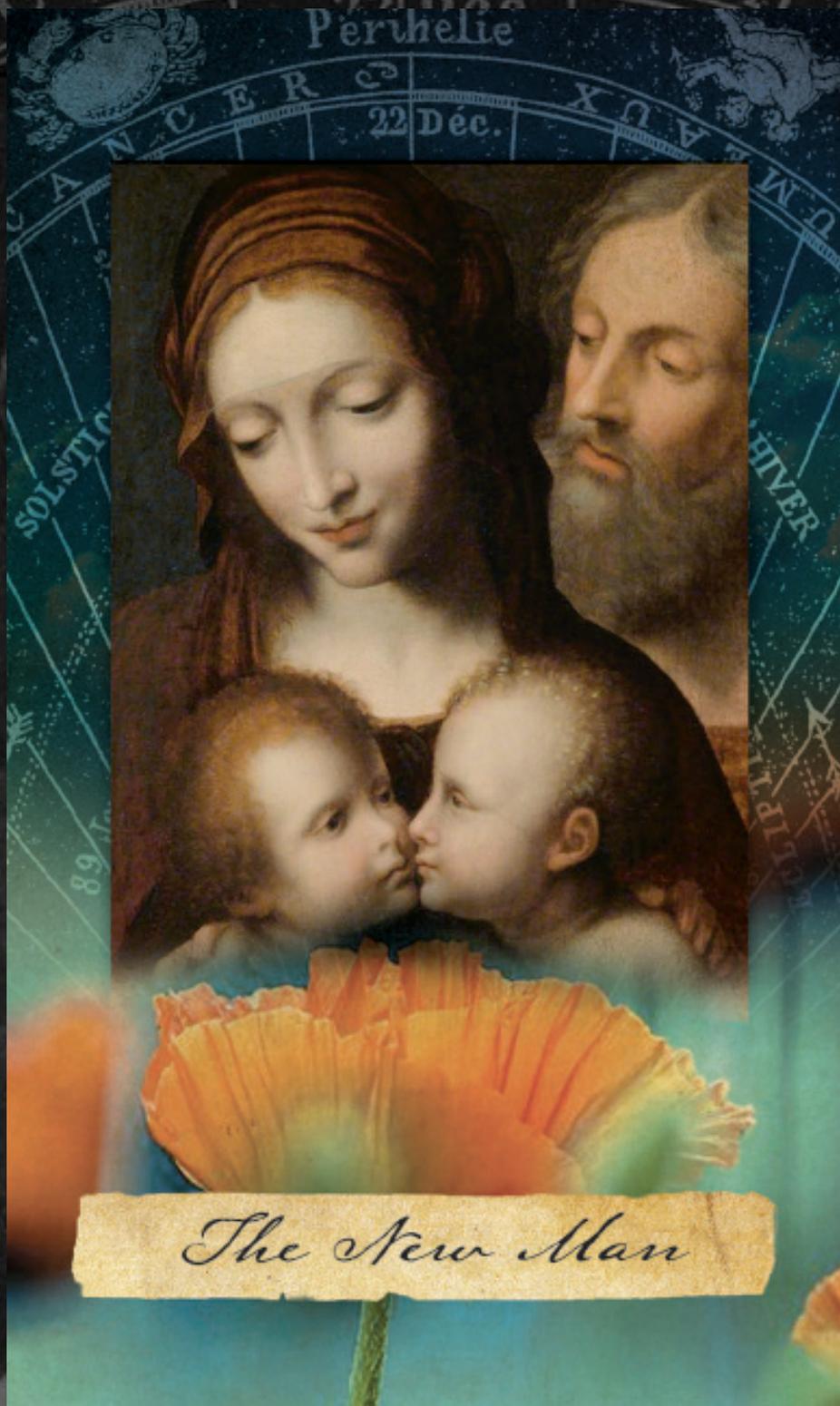


November 2015
Volume 27
Number 11



THE MARK

A Publication of The Church of Conscious Harmony : A Contemplative Christian Community



The New Man

BORN AGAIN

by Tim Cook

A few weeks ago Barbara stopped to share some of our abundance with a homeless man. As we waited for the traffic light to change, they chatted and she commented on his sign that proclaimed “Jesus will provide.” He responded by telling her that many people rudely and angrily objected to his message. It reminded me of something similar that I had seen several years ago while waiting at a traffic signal. The car ahead of me bore a bright bumper sticker that proclaimed “I was born alright the first time.”

These are examples of what I call Christophobia; an angry and resentful attitude toward Christianity. I’m very familiar with this phenomenon from the same perspective as these folks; because at one time, I shared it. I, like a great many of us, grew up in churches that made us feel bad about ourselves and afraid of an angry God whose wrath would send us to eternal torment. Others may have been

accosted by well-meaning folks who wanted to be certain that we were candidates for salvation. My first experience with this form of evangelization came right after my family moved to Pennsylvania and I was the new kid at school. The class was standing in line to sharpen our pencils when a boy broke out of the line and came up to me to inquire loudly, “Are you saved?” Surprised, I mumbled, “Well, I’ve been baptized if that’s what you mean.” He responded, “No, I mean, are you saved?” The conversation went no further though, because just then Mrs. Stuart came up and broke a yardstick over his head (no kidding) and said sternly, “Walter, I’ve told you to keep your religion to yourself.” I felt confused and embarrassed in front of my new classmates. Later as an adult, during my agnostic years, I experienced several occasions where co-workers inquired whether I had been “born again” or if I had “made a decision for Jesus.” Now I know that they

meant well; but, each time it happened I felt invaded rather than invited and it left me with a very bad feeling about the religion they represented.

I dismissed Christianity and turned to the East for my spiritual inspiration. I found it in the Sanatana Dharma, the Eternal Way, commonly known as Hinduism. Buddhist studies also fed my understanding and helped me grow in consciousness and I will be forever grateful for all they have given me. In fact, I am certain that I would never have seen nor understood the magnificence of Christianity if I had not first seen our universe and my place in it through Eastern eyes. The felt knowing of the Oneness of God I experienced there opened a door in my heart to a Christianity I had never heard of and never even dreamed of.

When I first met Bernadette Roberts and studied her work, I was absolutely astonished to find that the wisdom and power

of her Christian theology and experience in no way invalidated or competed with anything I had been so graciously taught from the East. In fact, it actually completed it by showing me how even material creation is included in the utterly complete wholeness of Christ—in whom we live and move and have our very being—and in the incomprehensible love of God whom Jesus introduces us to with the intimate, personal name, Abba, which is the Aramaic word for Daddy.

A year or so later God sent us Fr. Thomas Keating who connected us to the Living Tradition of contemplative Christianity and the accumulated wisdom of Trappist monasticism. The practice of Centering Prayer has transformed our community. We can feel it every time we step onto our beautiful campus or enter the stillness and deep sense of our truly sanctified sanctuary. Fr. Thomas also taught us the very down-to-earth and practical spiritual psychology that guides

us through the spiritual journey as we meet our daily lives.

The entire aim of Trappist spirituality is to come into complete and total union with the Living God of Love itself. That is transformation. That is being born again. Each of us was born alright the first time; but we are incomplete as long as we bear the image of the world as our identity. Our rebirth progressively and literally transforms us into the icons of love we were created to be in the first place.

Thomas Merton, perhaps the most well-known Trappist who has ever lived, has a message for each of us,

“What is primary? God’s revelation of Himself to me *in Christ* and my response in faith. ... Each day, a little, I realize that my old life is breaking loose and will eventually fall, in pieces, gradually. What then? ... What has been so far only a theological conception, or an image, has to be sought and loved: ‘Union

with God’ so mysterious that in the end man would do anything to evade it, once he realizes it means the end of his own Ego self-realization, once and for all. Am I ready? Of course not. Yet the course of my life is set in this direction.”

As we prepare ourselves to enter into Advent and to personally participate ever more deeply in the Christmas Mystery; Bernadette reminds us that how it went for Jesus is how it goes for us. In her seminal work, *The Real Christ*, she takes us back through the earliest teachings of the Desert Fathers of the Church—a teaching that the winds of culture have long obscured, but is gracefully re-entering the Christian world today.

“This transformation is exactly what the Incarnation is about. This is Man; what his life is about, this is Christ—the end for which all were destined from the beginning.”

Born again? You bet!

Saved? You bet! ☺

VERY GOOD

by Barbara Cook

In the Genesis account of the creation of the world, God gazes at each level of His creation and calls it *Good*. When He appraises His human creations He calls them *Very Good*.

Fr. Thomas Keating points out that we make a quantum leap on our spiritual journey when we come to the point of accepting that basic core of goodness, which is inherent in all of God's creation. It's more than just a vague knowing about it or generally believing it while living in denial of some of the less pleasant aspects of ourselves. It is more than an egoistic sense of our personal goodness. It means actually *getting* just how vast and penetrating God's love is for us while seeing ourselves as clearly and openly as He sees us and letting Him

love us just as we are.

That God-created basic core of goodness is never spoiled by any of our outer, unconscious thoughts or deeds, because it can never be separated from God and His infinite goodness. This is the goodness that we discover for ourselves as we open to His healing, unifying love in silent prayer. In Centering Prayer we have been given a simple and reliable method to relax our false, separate-feeling self, and rest in the reality of God's gracious love for 20 minutes, twice each day.

This simple prayer is a radical course in healing, love and goodness. Our regular participation lets us share in changing the world by allowing God's blessed goodness to express, one person at a time. ☮

2016 7-WEEK CENTERING PRAYER CLASSES

January 16, 2016, Saturday &
6 consecutive Tuesday evenings at 7:30-9 pm beginning January 19th

April 16, 2016, Saturday
& 6 consecutive Monday evenings at 7:30-9 pm beginning April 18th

July 16, 2016, Saturday
& 6 consecutive Thursday evenings at 6-7:20 pm beginning July 21st

October 22, 2016, Saturday
& 6 consecutive Tuesday evenings at 7:30-9 pm beginning October 25th

Cost is \$75

"Contemplative prayer is the world in which God can do anything . . .
It is to be open to the Infinite, and hence, to infinite possibilities."

Open Mind Open Heart, p. 13

CCH BOOKSTORE

Titles supporting the monthly theme, 'The New Man'



The New Man
An Interpretation of Some Parables and Miracles of Christ
by Maurice Nicoll



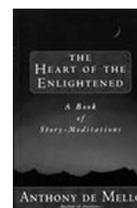
The Future of Man
by Teilhard de Chardin



The New Man
by Thomas Merton



You Are the Placebo
Making Your Mind Matter
by Dr. Joe Dispenza



The Heart of the Enlightened
A Book of Story-Meditations
by Anthony de Mello

Bookstore and Library Hours
Open Monday-Friday 9 am-4 pm
Sunday 9:30-10 am & 11:30 am-noon

2016 RETREAT SCHEDULE

HALF-DAY AND ONE-DAY CENTERING PRAYER RETREATS AT THE CHURCH OF CONSCIOUS HARMONY

Jan 9	8:30 am-4:30 pm (p)
Feb 13	8:30 am-4:30 pm (p)
Mar 19	United in Prayer Day (location tbd)
Mar 26	8:30 am-12:30 pm
Apr 23	8:30 am-4:30 pm (p)
Jun 25	8:30 am-4:30 pm (p)
July 23	8:30 am-12:30 pm
Sept 17	8:30 am-4:30 pm (b)
Oct 15	8:30 am-4:30 pm (b)
Nov 12	12:30 pm-5 pm
Dec 10	8:30 am-4:30 pm (p)

(p) potluck lunch or (b) brown bag lunch
Costs: Half-day ~ \$10 love offering One-day ~ \$15 love offering

TWO-DAY COMMUTER CENTERING PRAYER RETREATS AT THE CHURCH OF CONSCIOUS HARMONY

Feb 14-15*	Sunday 8 am-5:30 pm & Mon 7 am-4:30 pm
May 20-21	Fri 7 am-4:30 pm & Sat 7:30 am-4:30 pm
Aug 20-21	Sat 8:30 am-5:30 pm & Sun 8 am-5:30 pm
Oct 16-17*	Sun 8 am-5:30 pm & Mon 7 am-4:30 pm

Cost: Two-day commuter retreat \$100 (sleep at home; meals included)
* Can be combined with the Saturday 1-day retreat,
for a 3-day retreat experience.

MULTI-DAY CENTERING PRAYER RETREATS AT CEDARBRAKE RETREAT AND RENEWAL CENTER

Jan 20-24	5-day Renewal	Cost: \$425
Mar 11-20	10-day Lenten	Cost: \$825
June 17-26	10-day	Cost: \$725
Sep 9-14	6-day Forgiveness	Cost: \$495
Dec 2-8	7-day Advent	Cost: \$625

Contact the office for further information and registration.
All prices are double room occupancy rates.



THE CHURCH of CONSCIOUS HARMONY A CONTEMPLATIVE CHRISTIAN COMMUNITY

7406 Newhall Lane
Austin, Texas 78746
512.347.9673
512.347.9675 fax
www.consciousharmony.org

MINISTERS
Tim and Barbara Cook

BOARD OF DIRECTORS
Michael Begeman
Pamela Begeman
Mary Anne Best
Eric DeJernett
Donald Genung
Jim McCune
Lauri Raymond

MUSIC
Susan Boulden, Director
musicdir@consciousharmony.org
Sue Young

YOUTH EDUCATION SERVICES
Deborah Hale, Children's Director
childmin@consciousharmony.org
Jacque Botto, Asst to the Children's Director
Don Hale, Youth Director
youthdir@consciousharmony.org
David Jenkins, Asst to the Youth Director

OFFICE
Mon-Fri 8:30 am-4 pm
Donald Genung, Business Mgr
bizmgr@consciousharmony.org
Lisa Genung, Office Mgr
officemgr@consciousharmony.org

BOOKSTORE
Virginia Maxwell, Manager
bookmgr@consciousharmony.org

NEWSLETTER
Sandra Ely, Editor
garzaely@swbell.net
Carol Hagar, Design
lifeisart@austin.rr.com



ANNUAL AIM: THE SELF

KNOW THYSELF

All of us ... are being transformed into the same image from glory to glory. 2 Corinthians 3:18

THE NEW MAN

by Jack Stamps

What is primary?
 God's revelation of Himself
 to me *in Christ*
 and my response in faith.
 ... Each day, a little, I realize
 that my old life is breaking loose
 and will eventually fall,
 in pieces, gradually.
 What then? ...
 What has been so far only a
 theological conception,
 or an image, has to be sought
 and loved: "Union with God!"
 so mysterious that in the end
 man would perhaps do anything
 to evade it,
 once he realizes it means the end
 of his own Ego self-realization,
 once for all.
 Am I ready? Of course not.
 Yet the course of my life
 is set in this direction.

Thomas Merton, *A Year with Thomas Merton, Daily Meditations from His Journals*

This transformation is exactly what the Incarnation is about.
 This is Man; this is what his life is about, this is Christ –
 the end for which all were destined from the beginning.

Bernadette Roberts, *The Real Christ*

*Beloved, we are God's children now;
 what we shall be has not yet been revealed.
 We do know that when it is revealed
 we shall be like Him. 1 John 3:2*

"Like you, I once thought I was free.
 But I was a captive, lying bound in Spiritual darkness."

~Cyprian of Carthage¹

My first visit to the Church of Conscious Harmony in 1999 came about because of one and only one deep and burning desire and that was to sit next to my new friend, Jackie. I left somewhat disoriented as the form of the worship service did not comport to my Methodist upbringing. I suggested that

the next Sunday we worship at a Methodist Church and Jackie said she intended to worship at CCH. So that Sunday I reluctantly (the Spirit is most at work when I am unwilling) returned to CCH. Tim Cook's sharing that Sunday, delivered with compassion and certitude, was that sin is not being

a bad person, but simply missing the mark and that repentance, a misinterpretation of metanoia, is actually turning and looking in a new direction for happiness. This message broke my heart wide open and began to lift the weight of a lifetime of deeply felt guilt and regret from my being. This new understanding was clearly the rich soil I needed to cultivate the birth of a New Man.

Relieved of that weight I began regular attendance with Jackie, but ever increasingly with the community as a whole. I was offered to participate in two new teachings, Centering Prayer and the Work of Inner Christianity. At first blush, once again, they seemed very foreign and made little sense. Being heavily medicated at the time for Attention Deficit Hyperactivity Disorder, I couldn't conceive of and had no expectation of experiencing the quiet stillness that Centering Prayer was offering. As for the Work of Inner Christianity, just the names Gurdjieff and Ouspensky set the old man in me off. I decided to take to the internet and there I found those who questioned the Work and sought to debunk it. As I read those posts with a clever, knowing grin on my face, I felt at the same time a stirring deep within me and heard a small, quiet voice that suggested I might do well to study the teaching myself and draw

my own conclusions.

During this early period of discovery and self-inquiry, I began a new life together with Jackie and her son, Andrew. Jackie and I began attending the Work of Inner Christianity class together. We purchased a full set (five volumes) of Maurice Nicoll's *Psychological Commentaries on the Teachings of Gurdjieff and Ouspensky* and in time a large number of related books on both Centering Prayer and the Work. And we began to read. And read some more. Our studies became so intense that when we took a two week holiday to the California wine region, we packed our entire library of Work/Centering Prayer books into a large backpack and took them along. OK, full disclosure, Andrew became the backpack bearer.

That small, quiet voice? What the Work refers to as Magnetic Center was spot on. I explored and put on every aspect of the Work, beginning with self-observation, non-identification and Self remembering. I began to know myself as I really was, not as I imagined myself to be. Scathing self-honesty can sometimes be painful, hard and humiliating. But practiced in the Light of what the Work teaches, it is Life giving. I found myself concerned more about others and less about me. An interesting sign that I was becoming

a New Man came as a complaint from three friends as we were socializing at a church Christmas party. They said they liked the old Jack better than the New one. Yes! Yes! Yes!

Taking up the weekly urgings of Tim and Barbara, I began a daily practice of Centering Prayer. To my astonishment, and in very short order, I found that I too could get to that place of silence and stillness and indeed rest with the Beloved. The fruits of the Prayer soon revealed themselves to me as I began to occasionally experience, often tearfully, the unloading of old and deeply held feelings of pain and suffering. Indeed, I found myself heart-to-heart with the Divine Therapist. As my practice continued, I found that I was increasingly less prone to expressing negativity towards others and myself. My daily inner disposition eventually calmed to the point that ADHD medication was no longer needed.

Daily readings, always a part of our 5:00am studies, began to bring clarity and understanding to the tools the Work offers. The effort of making daily aims based on a teaching or tool of the Work became a part of our life that continues to this day.

It was and still is a joy and privilege to embark on this stage of my spiritual journey with Jackie.

Having acknowledged that, my journey is deeply personal and it is here that the New Man struggles with the many aspects of the old man that daily make intense efforts to reemerge and assert their old, mechanical ways and once again try to bind me in spiritual darkness.

“One day I made a single, simple, necessary step toward God. I humbled myself before Him, and like a child I said, “I believe.” I went beneath the blessed waters...and inwardly the water of the Spirit cleansed away the grime of the past, as if a stain were removed from fine linen. And in that moment I was made a New Man.”

Cyprian of Carthage²

In 2002 Jackie, Andrew and I were living in a home on Barton Creek, just down the road from the Church. We offered, and the Church began to celebrate Baptisms at our home on the creek. Jackie and Andrew had not yet received Baptism and the offer to renew my Baptism was lovingly given. The old man in me rejected the offer based squarely on the deeply ingrained idea that a person could only be baptized once. I instead offered to be the assistant

that helped celebrants walk into the deeper part of the creek where Tim was to perform the rites. That Sunday, as I witnessed Jackie, Andrew and a host of congregants celebrate this most Sacred Rite, I was overcome with the Spirit. As I helped the last celebrant walk away from Tim, I asked him if I too could renew my Baptism. I went beneath the blessed waters and in that moment, like Cyprian of Carthage 1900 years ago, I became a New Man.

Studying and practicing the Work of Inner Christianity, maintaining a daily practice of Centering Prayer and the renewal of my Baptism each had an equal share in developing the possibility of a New Man in me. Is the old man still around? Oh yes. But these tools, which I have learned and are willing to use, and the support of this community on this sacred ground, this monastery without walls, has blessed me with the ability to more often than not observe the workings of this old-timer, separate from his mechanical ways and remember myself, what I am, a child of God.

And the gift of the New Man is not just simply here and now, but extends into the past in a way that is promised in the Work. Conscious work on ourselves, a willingness rooted in valuation to pursue the

instruction given to man to “*Know Thyself*,” can effect change in the past. I now have a relationship with my parents (both deceased) that is radically different from the often resentful relationship the old man had with them. I now understand, from a very deep place in me, that the time and efforts they spent nurturing and supporting the Methodist Church I grew up in, and their persistence in making sure I was there as often as possible was of the utmost value then and was instrumental in getting me to where I now find myself.

Namaste – The Spirit in me honors the Spirit in You. The New Man in me honors the New Man in you.

“What are the instructions given to man? *Know thyself*: and this refers to the mirror. ... What is this mirror, then, if not the divine spirit? When a man looks into it and sees himself in it, he turns away from all that is called gods and demons. He attaches himself to a process of purification, through the instrument of the mirror, which becomes the Holy Spirit, and becomes a perfect man. By means of the mirror he eventually sees God who is in him ... in the light of the

eye of the Spirit.”

Maurice Nicoll, *The Mark*

Maurice Nicoll notes that knowing thyself refers to the mirror and that the mirror is the Divine Spirit. And by means of the mirror, the New Man eventually sees God who is in him ... in the light of the eye of the Spirit. This is so very real. Every nanosecond of my existence has been Grace, ordered by Divine Spirit, even in those dark periods when I am incapable of recognizing or unwilling to acknowledge the reality of God’s presence in me.

*At present we see indistinctly,
as in a mirror, but then face
to face. At present I know
partially; then I shall know
fully, as I am fully known.*

1 Corinthians 13:12

As I move through my days, particularly when I find myself in fellowship with my brothers and sisters at The Church of Conscious Harmony another form of mirror becomes obvious to me. I see with ever increasing regularity, in the faces of my friends, both new and old, a glowing light of the Spirit and a manifestation of other New Men. ☉

¹David Hazard, *You Give Me New Life: A 40-Day Journey in the Company of the Early Disciples*

²Ibid

GUIDELINES FOR CHRISTIAN LIFE, GROWTH AND TRANSFORMATION

Fr. Thomas Keating, in his seminal work
Open Mind, Open Heart,
lists 42 principles underlying the Christian spiritual journey.
Fr. Keating asks that these principles be read according
to the method of Lectio Divina.
One principle will appear in these pages each month.

16TH GUIDELINE



Divine love is compassionate, tender, luminous,
totally self-giving, seeking no reward, unifying everything.

SEEDS LOSS OF SELF

The contemplative life isn’t something objective
that is “there” and to which, after fumbling around,
you finally gain access.

The contemplative life is a dimension of our subjective existence.

Discovering the contemplative life is a new self-discovery.

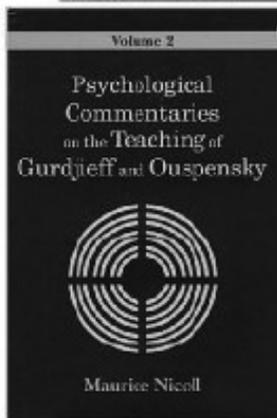
One might say it is the flowering of
a deeper identity on an entirely different plane
from a mere psychological discovery,
a paradoxical new identity that is found only in loss of self.

To find one’s self by losing one’s self:
that is part of “contemplation.”

Remember the Gospel, “He who would save his life must lose it”?

[Matthew 16:25]

Thomas Merton, *Seeds*, page 86.



THE WORK

OF INNER CHRISTIANITY

My Father is still working, and I also am working. John 5:17

THE IMPORTANCE OF INDIVIDUAL WORK EFFORT

Tonight I would like to remind you of a subject that we often spoke about some time ago. I recall that many people were interested in it, so I will try to formulate the subject again. It has to do with the Work idea that everyone is “a self-developing-organism” and must make *individual* effort. Each person must develop himself or herself on all sides.

Let us begin like this. Most people make no effort beyond their daily routine, because they think that if someone else is able to do something better than they can it is useless to try to do it. Certainly this is a common viewpoint in life. People say: “What is the good of my trying to do this or that, when others do it far better?” This is an entirely wrong attitude. To make effort beyond this point is the beginning of individual growth. It is exactly this attitude that prevents people from having individual experience, or rather, from growing in their own centres by personal experience. Let us try to understand

what is meant. If you—that is *you* sitting there now—think it is no good going beyond your present circle of daily life, then you do not understand what *individual* effort means. You may say: “What is the good of trying to understand this or making effort beyond what I am doing at present?”

You have all heard that everyone has to make mechanical effort. Organic life makes conditions such that every rabbit, every fox, every animal, every plant, and every man and woman, has to make *mechanical effort*, in order to live. But *Conscious Effort* lies beyond this level.

You can either practise this Work or not. But you must all understand that if you practise this Work, now, at this moment (not tomorrow) you are making effort beyond mechanical effort. The point of the Work is to transform daily life. So it is said that if you merely listen to this Work and do not practise it, nothing will change in you. Suppose, for example, that you hear many times that you must

observe your different ‘T’s and try not to identify with some of them? Well, of course, you can hear this day after day, and year after year, and say that you know all about that, and why is nothing else said. However, you have heard that the Work tells you here to practise a certain definite thing *on yourself*—now, at this moment—yes, at this very moment.

Now as regards the example given—the selection of ‘T’s in yourself and the rejection of other ‘T’s—there is an interesting parable about this. It means, on one level, what we are speaking about. It is about inner selection and inner rejection of ‘T’s. You have heard how often the Work says: “Do not go with wrong ‘T’s”. This means that you must realize by self-observation that you have different ‘T’s. (Here I would like to ask each of you if you realize this yet.)

The parable about the selection of ‘T’s is as follows: “Again, the kingdom of heaven is like unto a net, that was cast into the sea, and

GO BACK INTO LIFE

I think participation in life is very right and part of a pattern. While a new direction is being formed in one, one must feel oneself pulling away from life all the time, even one may have to live out of life in some special circumstances. But when the new direction is really established, and one's inner life is permanently magnetised to a new pole, then I think one has to go back into life— really in, without reservations, much more deeply and intimately than one ever did before. For it is in life that the Work is done, that results can be measured, objectively, at any rate in the fourth way*.

And gradually, without quite knowing how it happened, one begins to see everything—one's own life included— against a larger background. Cause and effect ceases to be a question of before or after,

The Work continued from page 10

gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.” (Matthew XIII 47-48)

Think what it means to “put the good into vessels”. Have you a vessel? Have you yet attained through self-observation any power of *inner selection*—that is,

and becomes a kind of leavening of the whole mixture. And the more one lives in relation to one's whole life, the less any part of it— past or future—can be kept separate from any other. The town to which the traveller goes for the first time always lay at the end of that particular road, but after he has visited it, he can send back the news from there to every village and inn along the road. Ⓐ

* A fourth way... consists in mastering instinctive, emotional and intellectual functions *at the same time*; intramuting pain, fear and thought into their higher counterparts of will, love and understanding... The fourth way is carried out in the conditions of ordinary life... It will be that which lights up all that happens. Schools of the fourth way have existed and exist, just as schools of the three traditional ways existed and exist. But they are much more difficult to detect, because—unlike the others—they cannot be recognised by any one practice, one method, one task, or one name.

Rodney Collin, *The Theory of Conscious Harmony*, pages 66-67, 210-211.

of throwing away negative 'I's, and negative thoughts and emotions, and keeping good ideas and feelings and experiences and discarding the rest? Ⓐ

Maurice Nicoll, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky*, pages 342-343. For more information and experience with these teachings, you are invited to attend the *Work of Inner Christianity* class held Thursdays at 7:30 p.m. at The Church of Conscious Harmony.

NOVEMBER CALENDAR

Visit consciousharmony.org
for a complete listing of events

SPECIAL EVENTS

Nov 14
Half-Day Centering Prayer Retreat
12:30-5 pm
\$10 No need to preregister.

Nov 26
Thanksgiving Potluck
Doors open at noon, dinner at 2 pm
Call the office for details.

MONTHLY

1st Sundays
Bring non-perishables for Caritas

Nov 17 Gurdjieff Music 7:30-8:30 pm

WEEKLY

Sundays
Lectio Divina 8-9 am
Worship Service 10-11:30 am
Youth Program 10-11:30 am
Fellowship 11:30 am

Wednesdays
Prayer Circle 9:15-10 am
Contemplative Lunch noon-1 pm
Contemplative Communion Service 6-7 pm

Thursdays 7:30-9 pm
Work of Inner Christianity Class

Fridays 7:30-8:45 pm
Devotional Service

DAILY

Mondays-Fridays 7-7:35 am
Centering Prayer Service
in Theosis Chapel

Recordings of services are available
through the Bookstore and online at
www.consciousharmony.org



THE CHURCH *of* CONSCIOUS HARMONY
A CONTEMPLATIVE CHRISTIAN COMMUNITY
7406 NEWHALL LANE AUSTIN TX 78746

NON PROFIT
ORGANIZATION
U.S. POSTAGE
PAID
AUSTIN TX
PERMIT # 3386

RETURN SERVICE REQUESTED



*You know the time;
it is the hour now for you
to awake from sleep.
For our salvation is nearer now
than when we first believed;
the night is advanced,
the day is at hand.
Let us then off throw the works
of darkness
and put on the armor of light.
... Put on the Lord Jesus Christ.
Romans 13:11-12, 14*

ADVENT

The season of Advent is the time of the original religious instinct.

Never will we experience our primeval homesick yearning for God more actively and alertly than in this season.

... Advent is the season of the God-seeker.

The original longing within every human heart is a great impulse toward the hidden and distant God, a longing to wander in that far-off, forgotten homeland of the soul.

... May God help us to wake up to ourselves and in doing so, to move from ourselves toward Him.



Alfred Delp, *Advent of the Heart, Seasonal Sermons and Prison Writings*